

Forum asks by-law change

By Fran O'Brien
Staff Writer

Revision of by-laws of the Forum governing constitution was the central topic of discussion at the Forum meeting on Tuesday, October 29. Redefinition of the function of Forum and its procedures began last spring and an in-depth evaluation has continued into the fall meetings of the student-faculty-administration committee. A revised definition and set of by-laws will be presented to the Board of Trustees at their Spring 1975 session.

Areas talked about at the Tuesday meeting included the implementation of an open meetings clause in the by-laws, a changed definition for the number of members needed to constitute a quorum, and the limitation of terms for faculty and students on the committee.

It was tentatively decided that three faculty members and three students must be present at each meeting to make up a quorum. In the past, five people from each of these two sections were needed before a meeting could progress. The reason for the change was due to the reduction of committee members from 14 to 10 at the time when enrollment was declining.

A two-term limitation of staggered elections over two years for faculty was discussed. Elections to complete an unfulfilled term are not included in the two-term limitation. It was decided that further study concerning the possibility of two-year student terms was needed before any decisions could be made in that area.

Revision of by-laws of Forum are needed, according to Vice Chairperson Linda Sullivan, in order to facilitate a more thorough understanding of Forum. She also pointed out that such a revision would update the procedures of the committee.

The Clarke College Forum, as it exists today, was established in 1970 as an internal policy-making body. At that time President Robert Giroux consented to invest some policy-making powers in the committee. Terms for faculty members were limited to three one-year elections. Students were selected during the second semester of each year for one-year terms.

A critical evaluation of the role of Forum and its procedures is not new. Even as far back as January 28, 1972 the role of Forum was being questioned. In a Courier article of that date Lori Ritz said, "The Forum role has to be identified: is it serving its real purpose now?" These same questions are being asked today.



the COURIER

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CLARKE COLLEGE, Dubuque, Iowa

November 8, 1974

Clarke hosts Sandpipers

By Tracy Timpe
Staff Writer

The Sandpipers, whose hit "Come Saturday Morning" was nominated for an Academy Award as best song of the year will be presented in

concert on Sunday, November 10, at 8 p.m. in Terence Donaghoe Hall on the Clarke College campus. The performance is sponsored by the Clarke Student Association.

Tickets for the concert are \$3 for

general admission and \$3.25 for reserved seating. For Clarke students with their ID's, general admission is \$2 and \$2.25 for reserved seating. Tickets may be purchased in advance at Margaret Mann Switchboard at Clarke, Stampfers in Town Clock Plaza, and A.J. August in Kennedy Mall. Doors will open at 7:30 p.m. the evening of the performance.

"Guantanamera" was the first hit song of the trio, composed of Jim Brady, Richard Shoff and Michael Brady. According to Shoff, the Sandpipers sound contains elements of taste, pride, appeal, simplicity and universality.

"The material of the group," Shoff says, "is that which entertains. We don't want to lay our thoughts on the world situation right in front of the listener. We want to entertain, to amuse. Our artistic commitment is entertainment. It is a relief from the world-weary syndrome. If an artist has a message - if he is not entertaining about its delivery, he will not happen."

The Sandpipers spend about 75 percent of their time on the road.

During the past few years they have sung before audiences across the world including Venezuela, Brazil, South Africa, Italy, France, Britain, Puerto Rico, Hawaii and Canada.

One of the highlights of the group's career was the Academy Awards Presentation in 1971. They performed their hit single, "Come Saturday Morning," from the sound track of the film, "The Sterile Cuckoo." After the release of the movie, which starred Liza Minelli, the song was nominated for an Oscar as best song of the year.



around the dubuque colleges

A Life Planning workshop will be offered by the Counseling Center on Saturday, November 23. Its purpose is to give the participant a concentrated opportunity to consider her future by realizing her goals and choices. If interested, contact Dr. Jorgensen in room 160B.

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The faculty of the chemistry department, Sister Mary Louise Caffery, Sister Diana Malone and Sister Marguerite Neumann, are attending the Midwest Regional meeting of the American Chemical Society at Iowa City yesterday and today.

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Captain William Lynch of the Dubuque Fire Department will give a presentation of artificial resuscitation on Wednesday, November 13 at 2 p.m. in ALH.

The University of Dubuque's University Singers will hold a concert on November 17 at 7:30 p.m. at Westminster Church.

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The movie tonight at the University of Dubuque, "Walking Tall," will be held at 7:15 and 9:30 p.m. in Zuker Auditorium.

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Sister Marguerite Neumann received a grant to attend the National Science Foundation (NSF) Chautauqua-type Sort Course on "Social Change and Human Genetics" at the University of Wisconsin at Madison. The first session was held from October 31 - November 1. The second part of the course takes place February 24-26. It is conducted by Dr. Robert Murray, M.D., of Howard University.

Carol Klema, who is president of the Student Iowa State Education Association (SISEA), was recently appointed by the Student National Education Association (SNEA) to the National Education Association's (NEA) Resolutions and Editing Committee.

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"French Connection" is the coming movie at Loras November 10. The show begins at 7:30 p.m.

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"The Fantasticks," first in the Tri-College Cultural Events Series, was held last evening at Peters Commons on the University of Dubuque campus. The next planned Tri-College cultural event will be the Vienna Choir Boys on March 11 at the Loras Fieldhouse.

Mary Lou Deppe, a Loras College freshman was presented a plaque from Senator Dick Clark (D-Iowa) for being named the Outstanding Teenager in Iowa. The award was based on her accomplishments while a student at Andrew High School. She is studying for a B.S. degree in nursing.

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KLOR, 630 at Loras, has announced a new phone forum talk show to be presented on Monday evenings beginning at 9:30 and ending at 10:00. The program will feature administrators, faculty, and student leaders from the Clarke and Loras campuses. Controversial topics will be discussed in an interview and then students will be given a chance to phone in their questions. Open hours will be the topic of Monday night's program.

Who's Who

The following students have been selected for Who's Who from Clarke: Kathy Burke, Maribeth Genoar, Karen Haas, Mary Jo Hunt, Mariann Kalina, Karen Kendregan, Pat Kennedy, Carol Klema, Jean Larsen, Mary Kay Limage, Elizabeth Linder, Peggy Maiers, Mary Kay O'Brien, Kimberly O'Connor, Jan Ruzich, Debra Skriba, Linda Sullivan, and Linda Walker. These women were selected, not "nominated," as reported in the last Courier.

'Reflections' — a creative company production

By Sister Sara McAlpin

About a century ago, Henry James reminded his readers that "Art lives upon discussion, upon experiment, upon curiosity, upon variety of attempt, upon the exchange of views and the comparison of standpoints..." Last weekend, in an experimental production, the Clarke College drama department offered its audience a living, artistic demonstration of experiment growing out of curiosity, of variety leading to discussion, of comparison developing into new creation. Aptly titled "Reflections: A Feminine Montage," the production was compiled and arranged by Karen Ryker and her oral interpretation class, directed by Ms. Ryker, and staged by the eleven young women in the class.

Experiment was pervasive: in the single focus on woman through several primarily literary texts, as well as in the consistent combination of the spoken word, dance movement, instrumental and vocal music, and visual accompaniment. Within this combination, the variety of attempt was equally pervasive: in music ranging from the live rendition of original compositions to the recording of electronic sound arrangements; in body movement beginning with undulating ease and moving through interpretive gesture, staccato patterns, clever posing, to end with an almost stationary grouping of the eleven players; in visual elements including expertly timed lighting effects, the projection

of slides on a mottled scrim, a starkly curved and angled set of grey and black, simple costumes of leotards often embellished with long skirts, all in unobtrusive but contrasting shades of blue, green, purple and rose.

Ultimately, however, words dominated, words spoken by women about women, selected from texts of both women and men. Given this focus, the production was admirably free of the bitter harangue, the defensive outrage, the biased protest which threaten any contemporary consideration of women.

Instead, the audience was presented a moving montage of verbal passages, some fragmentary and others complete. Most often, segments were uninterrupted juxtaposed as in the arrangement of Chris Studer speaking Shirley Kaufman's poem, "Apples," followed by Anna Campbell interpreting Anne Halley's poem, "Autograph Book-Prophecy," followed by an ad series. In certain instances, however, pieces were superimposed as in the three-way, Ashton-Ressler-Heineman section on birth. Here the superimposition was experimentally challenging, though the attempt to join the humorous and the serious was not totally successful.

The dimensions of the feminine montage widened progressively throughout the production. The final accumulation included not only the adolescent girl, the prostitute, the mistress, the daughter, mother and wife, but

also the woman who is rebellious, hurt, submissive, melancholy, frustrated, questioning, flirtatious, confident, developing, lonely. Seldom, however, was she joyous or serene. Nor was she, in the end, a full person.

Though varied and impressive, the image of woman finally emerging from the montage was, it seems to me, not complete. This woman was largely a feeling being; rarely did she think about or reflect upon experience. To modify her own words, "she was more emotion than mind." Too rarely did she move toward the reflection and understanding suggested in Susan Sutheim's poem, spoken by Mary Beth Casey: "today i began - to find - myself. - tomorrow - perhaps i will begin - to find - you."

Only infrequently did the woman in this montage find an other. The dimension of human relationship was almost totally lacking for her. She was, rather, primarily an isolated individual. The impression of her as incomplete and separate could result, of course, from the nature of a production consisting essentially of segments; yet, the individual pieces of the montage should produce together a balanced whole. Fragments of person drawn together should approach fullness.

At the same time, the discovery of incompleteness in the feminine montage has the potentially exciting consequence of leading

the audience to its own thought and reflection about what constitutes totality of person, and relationship among people. Such discovery, moreover, forces an audience to ask questions about how woman views herself both in reality and in an imaginative world, about how artists envision her and represent her, about who she is.

Provoking such questions was a fundamental achievement of this production. Beyond that were other achievements, among them the remarkable expression of successful corporate effort. "Reflections" was truly the production of a company rather than of individuals. Only with difficulty does one single out individual performances: Mary Schrier as Frankie wishing for a "we" and Anna Heineman as Gary's sister, Anna Campbell portraying Molly Bloom, Mary Ann Kelleher singing a poem of Gwendolyn Brooks, Diane Ashton playing Sojourner Truth, Chris Studer lamenting inevitable change, Gladys Ressler speaking one Sexton poem to group accompaniment and Nancy Linari building another Sexton poem to the conclusion: "As for me, I am watercolor. - I wash off."

Although individuals appeared and reappeared, what persisted to the end of the production was the vital sense of creative direction and of corporate involvement in variety of attempt. Experiments like this keep art alive. They not only should be discussed; they should be applauded.

Editorial

Throw-away society prompts loss of dignity

Pop and beer cans, empty pens, lightbulbs. Use them once and toss them out.

A faulty car... Trade it in.

An unstylish outfit? Put it in the back of a closet.

Torn shoes... Get them fixed.

In our technological society we are conditioned to believe we can discard objects for which we have no use. Only the best warrants our utmost consideration. Our material world is changing us into a throw-away society.

In our desire for perfect products we are less and less tolerant of imperfect people. We fail to perceive that people have dignity which makes them different from objects. Albert Schweitzer once said, "If a man loses his reverence for any part of life, he will lose his reverence for all of life."

This week at Clarke has been dedicated "Respect Life," with special emphasis on the unborn, the aging, the mentally retarded, migrant workers, and the imprisoned. These are fellow humans less revered than the rest of humanity.

COURIER CAUCUS

To the Editors:

It was indeed unfortunate that Blood, Sweat, and Tears had to play a gig under such circumstances as bad lighting, wretched acoustics, and a distracted audience. Yes, it was indeed unfortunate, but it was true.

The Loras gym was the site for Blood, Sweat, and Tears, or should one say, the New Blood, Sweat, and Tears. It might be called new because only two of the present members - drummer Bobby Colomby and trombone player Dave Bargeron are of the original band.

To begin with, we face the reality that the old Blood, Sweat, and Tears is gone, and for all intensive purposes, will never be again. Objective and fair-minded people would have gone to the concert with that in mind and would have listened quietly to what the band was offering. Such was not the case at the Loras gymnasium.

"God Bless the Child! Spinning Wheel! Lucretia MacEvil! Play the old stuff! We want to hear the old stuff and nothing else!" seemed to be the sentiment of the audience as it clapped approvingly before, during, and after each familiar BS&T chart.

"The whole problem with this is there is not that much interest in Blood, Sweat, and Tears," sighed a tired and dejected Bobby Colomby after the concert. Colomby appeared visibly upset by the way the concert had been handled, particularly lighting. Faulty lighting was just one of the many small flaws that contributed to the downfall of the concert. The drummer said, "At the end of the show, you don't turn house lights on like that! It's like throwing ice water on an audience!"

Another poor move which detracted from the general mood was the piping in of assorted selections from Sesame Street (Rubber Ducky being the most noteworthy) during the band's intermission.

During a tuba solo by Dave Bargeron, not only were people talking and making it hard for others to hear, but there were even shouts of "Boogie" emanating from the mouths of

But we all respect life... Or do we?

How can we respect life when abortion has been legalized in the United States? If life is so valuable why are courts considering euthanasia? Why do we treat the mentally handicapped as second-rate citizens and "hide them in the back of a closet?" Why do we neglect the migrant workers, so much so, that they are an unrepresented minority? Why do we bar the imprisoned from re-entering society fully?

Although most of us have never been directly involved in creating these injustices, we are all to blame for letting these injustices go on because, as citizens of a democratic society, we are responsible for the policies and people of our nation. We are, "OUR BROTHERS' KEEPERS." We have some voters acting without conscience, some uninformed voters, some voters without knowledge, and some victims without any vote at all. It is up to us to give them a voice and to make their voice heard!

It is easy to rationalize - to say that we are

acting in the best interests of society, but our judgment of these oppressed groups precludes their own self-determination. These people are not material objects; they are not to be bypassed, traded in, or tossed away. We are using these groups of human beings as scapegoats for our own personal interests: the economy, our supposed protection, population control, and our fear of the unknown.

Hitler too created scapegoats to wipe out certain unwanted elements. The Jews were blamed, in fact used, as the reasons for a poor economy. They were exterminated to provide protection, supposedly, for the German people against capitalists and communists. They were seen as the dregs of society. The Jews were a minority in the time of Hitler and the Nazis, and their human right to life went unnoticed.

Hitler used a euthanasia program which included mass extermination for inmates of hospitals and mental asylums. Is our trend toward "good death" for the elderly that

much different? Perhaps we are only being more subtle in our methods.

Some Nazis attempted to have corpses from the gas chambers used for making soap. Even today this very atrocity is occurring. A woman from England is attempting to sell the bodies of aborted fetuses for the manufacture of soap.

The Nazis and Hitler concealed just enough crimes to keep people from being repulsed. We, too, hide the grossness of the situation by dismissing pictures of actual abortions and the migrant children as blown-up propaganda appealing strictly to the emotions.

Is our society assuming the mentality of a Hitler?

The question for the American people is clear. Will we be swept under by our "throw away" philosophy which is beginning to take in even in human beings? Or will our reverence for life overrule these injustices and form the basis for a truly "Human" philosophy?

pubescent teeny-boppers who would clap and cheer at anything in tight pants.

To criticize the band for a lack-luster performance would be to sell them short. They were in a genuine dilemma. Lead singer Jerry Fisher mentioned that the band is hindered by the audience in the insistence on playing old material, and new efforts aren't appreciated. He also mentioned that the Dubuque audience just didn't respond to the band like they should have.

It is said that we are products of our environment. If this is true, then the Blood, Sweat, and Tears concert was a product of the audience's lack of enthusiasm and patience. Indeed, on Sunday, October 20, Loras and Clarke had Tired Blood.

Joanne Beauchamp
John Adelmann

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To the editors:

I'd like to familiarize all the Courier readers with what the Clarke Cultural Events Committee is doing for this academic year.

First of all, the Clarke College Cultural Events Committee is a standing committee of Forum, and its members are two faculty and two students selected by Forum. The members of this committee are Sister Carmelle Zserdin, Rose Dolan, John Lease, and myself. The CSA Cultural Events Committee consists of four members, each representing her class. This Committee acts in an advisory capacity to the Clarke College Cultural Events Committee in deciding the programs for the year, and also helps quite a bit with the overall planning for each event. The members for this year are: Senior -- Barb Flynn, Junior -- Michelle Wagner, Sophomore -- Colleen Kehoe, and Freshman -- Jane Fuller.

In addition to these members, sophomore Jan Kosar has volunteered her time to help with events, and she deserves a lot of credit for her contribution to the group.

The purpose of the Cultural Events Committee is basically to enrich the lives of those

in the Clarke Community with cultural experiences. In answer to this challenge, this year's Cultural Events Committee has designed a season which includes: six artists; lecturer Frederic Storaska; vocalist Manon Norman; dancer Ayako Uchiyama; and twenty tickets to the Dubuque Symphony. All the above are presented on the Clarke Campus and are free to all members of the Clarke Community. In addition to this, some of the funds for this year have been committed to the Tri-College Cultural Events Committee, which will provide three more events free to the entire Tri-College Community.

The Tri-College Cultural Events Committee was formed last spring, and is the result of a tremendous effort of people on all three campuses. This year's members have built so much on the foundation of last, and I'm just bursting with pride to tell you who they are: from the University of Dubuque, Kevin Healy and Mark Christensen; from Loras College, Joe Bouska and Jim Rockford; and from Clarke, Rose Dolan and Sister Carmelle Zserdin. Every one of these people has given an immeasurable amount of time to the Tri-College Cultural Committee, and I'm proud to have worked with people of this caliber.

The Tri-College poster presents the Tri-College Cultural Events Series for 1974-75, which includes: "The Fantasticks," the Vienna Choir Boys, and Commander Lloyd Bucher of the Pueblo.

I hope this short dissertation has cleared up some of the questions people have concerning the Cultural Events Committee. I think the Committee serves a need on the Clarke Campus, and I also think we'll see a real need filled by the Tri-College Cultural Events Committee. I also hope everyone realizes that there are some really fantastic, hardworking people working on these committees. It's really been a pleasure working with them so far this year. Please let us know how you feel about the season as the events are presented.

We're all optimistic that you'll really love it.

Mary Kay O'Brien, Chairman
Clarke College Cultural Events Committee

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To the Editors:

I would like to voice an opinion in regard to the hours of the library. I am not trying to categorize everyone as bookworms, but due to a certain amount of homework we all seem to use the library for some reason or another: whether it's reading the comics of the Des Moines Register, doing research for a paper, getting some tips from "Mademoiselle," or just relaxing with a little peace and quiet. With weekday hours until 10 p.m., I would be greatly in favor of having them extended until 11 p.m. On Saturday, instead of opening at 1 p.m. for only four hours, how about at 10 or 11 a.m.? With city students working until 9 p.m. on the weekdays and night classes lasting until 9:30 p.m., I think there would be a sufficient amount of people in the library until 11 p.m. Some students might also like to get in an hour or two of study before Saturday afternoon.

How about some other reactions?

A Clarke Student

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the COURIER special report

Chavez seeks solution to labor injustice

Editor's Note: This is the second article of a three-part series concerning migrant farmworkers in the United States.

Although ordinary in stature, Cesar Chavez wields a powerful impact upon the cause of migrant workers as they seek to organize and to gain political recognition. His dogged determination has converted the wandering laborer into a collective body growing in impetus.

Chavez was able to organize the farm laborers because, as one of them, he knew their life situation -- from the pains to the dreams. He had experienced their same miseries. In addition to this background, commonplace as farm laborers go, Chavez had an unusual sense of urgency and zeal to insure that such a devastating existence would not be perpetuated any longer.

Born in Yuma, Arizona, Chavez's early life was essentially the same as that of today's migrant children. Existence was bleak; survival was never certain. Although his family at first had a residence on a small farm, this was only temporary. When Cesar was 10 years old, his family went the migrant route, a route that was to lead them wherever the crops were. For him and so many others, life had two promises to make: migration and labor. Chavez's family experienced painfully, and repeatedly, cheating and injustice at the hands of their employers. Because the Chavez family was new at arranging labor contracts with the growers, they often went unpaid, misinformed, and hardly ever befriended. Chavez learned where the crops were, when the growers needed workers, how to survive in the fields by day and under bridges by night. Cesar says that once they learned the ropes, his family began helping "other green families so they wouldn't have it as rough as we did."

His father joined every new agricultural union that sprang up in hopes that one would finally succeed but it just as quickly petered out. Chavez says that this struggle for representation and betterment of conditions made a deep impression on him. When he left home, he began to follow the crops on his own. He also worked in different capacities for the Community Service Organization (CSO). He succeeded in helping over 30,000 Mexicans obtain citizenship.

In 1958 Chavez became the general director of the entire national organization. While CSO was succeeding in drawing more and more people, this very fact bothered Chavez. It was the growing appeal of CSO to middle-class

professional people that disturbed Chavez because these newcomers seemed more interested in the power of the organization than in mobilizing the poor.

All of this background is significant for Chavez for it led him logically to further involvement. He began concentrating his efforts more narrowly on a farm workers' union and the urban professionals of CSO found this too parochial.

Finally in 1962, when his farm-union proposal was voted down at the CSO convention, Chavez resigned from the organization. He felt that the money of CSO was almost a liability; money was not at the basis of organization.

More importantly, he believed that any organizers should be in living conditions similar to those they represent. This is a philosophy Chavez practices out in his lifestyle and is the reason he is credible to his followers.

Now free to act as the advocate of the migrant workers, he started the National Farm Workers' Association (NFWA) in Delano (where over 60 per cent of California grapes are concentrated) with his own life savings of \$1,200. For six months, Cesar traveled through 86 towns going from camp to camp with the objective of finding out the concerns of the laborers.

All the while, the leader was envisioning a major strike as the most effective means of action; however, this could not be done hastily. By 1965, NFWA had enrolled 1,700 families and this strength enabled Chavez to secure pay raises from growers in the Delano region as a result of two strikes. Many more strikes were to be staged in the next few years and yet their success was discounted because of the "illegals," undocumented Mexican laborers who are brought to the United States fields. Since the Mexican farm workers earn still less in their own country, they can be hired for less in the States. As a result the Mexican laborers could be used to replace the strikers, thus taking away much of the sting of the strike.

Cesar Chavez stated the United Farm Workers' position in the September 4 issue of "El Malcriado," the farm workers' magazine. He said, "The illegal aliens are double exploited, first because they are farm workers, second because they are powerless to organize to defend their own interests. We recognize the illegals as our brothers and sisters, and the union's position is that they should be allowed to enter the United States with their families as legal residents. But

they should not be used as strike-breakers."

It is true that a truly effective strike would be virtually impossible because aliens could always be smuggled in unless enforcement by the Border Patrol was tightened significantly. In fact, the Border Patrol of the Immigration and Naturalization Committee is presently facing charges of operating their own smuggling programs, supplying "illegal" Mexican farm laborers to big ranchers in return for favors.

In the early days of the migrant worker movement outside support was rare indeed. Migrant workers themselves, while most of them enthusiastically followed Chavez in spirit, could not risk their jobs. Few legislators, Church leaders, or community citizens considered it their business to be concerned in an active way. Many of them feared Chavez because they thought he was a communist, or at best, a radical.

Some Church leaders accepted the risk of involvement. Father James Vizard of the National Catholic Rural Life Conference came to Delano and charged that California's Catholic leaders were not only "frozen with fear" but had also "abandoned their sheep when they were under attack."

Another of the first individuals to take a clearly supportive stand of the farm workers was Bishop Hugh Donohue of Stockton. In reporting before a California state senate committee on the Delano dispute, he said, "The thinking about our agricultural workers now is to keep them in the poorest part of town and then to get rid of them as quickly as possibly after the harvest." At this bishop's urging, the other six Catholic bishops of California rallied to make a statement in support of the farm laborers.

The biggest struggle for the United Farm Workers has been in dealing with their rival union, the International Brotherhood of Teamsters (IBT). One might ask why workers would need another union to represent them; the Teamsters and the United Farm Workers are unions, but there is question as to whether the Teamsters do, in fact, represent farm workers when regular and unbiased elections are not allowed.

Tensions have heightened as each union has clashed over the right of the farm workers to self-determination. This is the most crucial issue of all because the Teamsters claim theirs is the legitimate representative union and therefore, no election is required. The UFW wants a secret ballot election, supervised by a third party. Other major disputes are wages and fringe benefits, a union hiring

hall, protection against dangerous pesticides, against child labor, against being fired without cause, worker participation in contract negotiations and in the grievance procedure. The United Farm Workers allege that these benefits are nonexistent or weaker in the Teamster organization.

A small grower who recently signed a contract with the Teamsters said that there are two extreme images of the unions. "Everyone thinks Chevez will come in and take over your orchards, but the image of the Teamsters is that they come in and organize your workers with a black jack. You've got a radical on one side and a preventer of basic human rights on the other."

The fact is the Teamsters, regardless of their procedures, have a great deal of political clout and while they may have compromised the workers' right heretofore, they are not beginning to make some concessions.

The Teamsters have always had the growers' endorsement because their contracts are grower-based. Only when the workers have been organized enough to make some demands have the growers had to listen. The IBT is the nation's largest union with more than two million members, of which it estimates 40,000 area farm workers. Meanwhile, the United Farm Workers have dwindled drastically in size so that many are questioning whether Chevez is out of the battle. Nevertheless, the United Farm Workers have outlined their strategies and intend to use such means as long as necessary.

Cesar Chavez lists these strategies, "Strikes and the boycott are the Union's front line of defense." The boycotts of all non-union lettuce, grapes, and wine are having marked success in grocery chains throughout the nation. Gallo wines, which are under Teamster contract and account for one-third of all the wine made in the United States, have sold in much less quantity in 1974. But there is much more to be done before the boycott can truly be effective.

Cesar Chavez has led a raging fight for the cause of the migrant workers. His uncompromising efforts have earned him a grim respect from his adversaries. His followers, on the other hand, have no misgivings about their leader as they shout, "Viva la causa! Viva Cesar Chavez."

In memoriam

Sister Mary Claire Foley's beautiful spirit of joyous service of God and her fellow man endeared her to all who had the privilege of knowing her during her six years at Clarke. We miss her but her memory will remain as an inspiration to all of us.

Sister Mary Richardine Quirk

Art exhibits

By Vicki Johnson
Staff Writer

Barbara Pashby believes that art gives you a chance to create, to show your emotions and ideas in your head for other people to enjoy. As a senior art major from Freeport, Illinois, Barb says, she has "always been interested in creating and doing things with her hands."

Barb is presently exhibiting her drawings and paintings in the main lobby of Mary Josita Hall. The exhibit consists of 34 pieces, most of which are abstract drawings. Barb says, "I really like abstract drawing because it requires a lot of thought, more so, I think than in the realistic portrayal of things." "Abstractions are not from the real world. They are a distortion and every artist sees them differently."

As to her preference in the various types of abstract forms she admits that she really enjoys working with low-key drawings, that is, drawings with a soft, subtle, flowing light, as opposed to high-key drawings. This is clearly apparent in most of the 34 exhibits which possess an even, soft quality and airiness.

Barbara has taken all of her art courses at Clarke and will receive her degree from the University of Dubuque in December. Barb says, "The art department at Clarke has done a lot for me...it's really given me what I needed to develop."

After graduation Barb plans to go on for graduate study to earn her M.F.A., and considers teaching art on the college level as a possibility.

Appearing at a political forum with Iowa Senator, now United States Congressman, Michael Blouin, on October 28 at Loras, was Senator Harold Hughes of Iowa. Hughes, a 17-year political veteran, has declared his intention to leave politics in order to become a lay minister.

Reform was the central theme of the discussion. Blouin stated, "I think this nation is in a desperate need of reform, not just in the terms of politics but in terms of the operation of government and in terms of the economic process we've been struggling to follow for the last several years."

Hughes basically agreed with Blouin but added a further dimension to the need for reform. He said, "We in this country and also the human family in the world are facing sets of circumstances that I believe the family of man has probably never faced before in the history of the human race."

The political veteran referred to the disillusionment of people in reference to the lack of quality leadership. He declared, "There is a dearth of leadership in the world today; the world is empty and the heart of the people are hungry that they might again have confidence in the leaders of nations that would lead them to believe that we can find solutions and then to show and lead the way both morally and politically."

However, Hughes did not place sole blame on the political leaders; he carried his argument one step further. "The failure is not the system nor the constitution; it's us," he contended. It is the individual failure to sacrifice which results in national and international injustices, according to Hughes. "You cannot continuously keep the heel of starvation in the neck of those who are doing without and dying without great upheaval in the world and it will come," Hughes asserted. He went on to point out, "The leadership is reflecting just basically what the general content of morality of the people is."

Another question was directed toward the amnesty program. Hughes had this to say, "As far as the amnesty program goes, the presentation of the President isn't amnesty at

all. It has no relationship and to call it that, I think is an atrocity." He went on, "It's an earned re-entry program for people who should be granted amnesty but don't have a chance to get it."

The senator also spoke about the inconsistent foreign policy of the United States. He said, "If we have a foreign policy in this country that is uniform, consistent with freedom and democracy, I don't know what it is because foreign policy differs from country to country..." He added that the foreign policy primarily depended upon the investment of corporations and people and accused these investors of "raping the natural resources of the people of other countries for our comfort and their profits." Hughes cited examples in Greece and Turkey, Israel and the Arab countries,

Political figures discuss reform

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Vietnam and in Chile.

Senator Hughes indicated that the American people are shunning "spiritual responsibility." He believes that by building up military weaponry the American people are merely setting the stage for destruction by these weapons, following a trend in history. He said, "Not once in all of history did man fail to use the weapons he had invented." Furthering his argument Hughes spoke of political leaders, "Do you really think that the frail individuals that you elect to public office, or that take power by power of madness in other countries, are going to turn back from the use of these weapons?"

But the Iowa Senator did not portray despair. He said, "We're facing some very serious problems; I have faith we can find some of the answers."

Poetry evokes emotions

By Vicki Johnson
Staff Writer

On Friday, October 28th the English department sponsored a poetry reading by poet Kate Basham in the Terrace Room of Mary Benedict Hall. The reading began at 7:30 and if one had walked in at 7:45 or 8:00 the impression you would have received would have undoubtedly been that you were an intruder, an eavesdropper on a personal dialogue with a young poet who had become outraged and furious with the world, with people, and perhaps with herself.

The audience sat motionless and silent, trying to understand. There were occasions when the poetry would evoke a strange disconcerted humor at which times the listeners seemed torn between the urge to laugh or to cry, not knowing which emotion would be appropriate. The poems grew more solemn, more depressing as Basham read on until at the end of the reading it seemed more fitting to genuflect than to applaud. It was

obvious that everyone left the reading with something, but as a member of that audience I have had problems deciding just what that something was.

Basham admits that some of her earlier poems, a few of which she read at Clarke, had gotten too far away from things and become too private. She says that the major part of her writing is about static conditions, about isolation; "they were about being fixed and having a fixed sense of myself, about a static universe where I was trying to talk about just standing still and being there instead of running away." Kate Basham began writing poetry at the age of 12 at which time she says that writing poetry was a way of getting attention as a child. Since then her writing has undergone many changes in style and quality. She claims to have recently taken on a new style of writing her poems in which she "attempts to talk with another person, a You that exists as a part of the poem instead of a person outside of the poem." Her poetry has become a vital part of her life.



Football Winners

Sophomore intramural football winners: (back, left to right): Katie Biancotti, Diane McCullough, Lauretta Froelich, Marilou Johaneck, Carol Denner, Carol Boyle, Rose Schmall, Lynn Meyertholen; (middle, left to right): Lesa Wallace, Chris Floeder, Diane Marzen, Julie Scholl, Barb Dolan; (front, left to right): Anne Kuhl, Aljeanne Simpson, Mary Beth Ryan.



Storaska: 'to be raped or not to be raped'

By Marilou Johaneck
Staff Writer

"A unique, forward approach to a sensitive problem," is probably how many people who attended the lecture, "To be raped or not to be raped," would have described it. The lecture held on Thursday, October 24 in the Clarke Alumnae Lecture Hall (ALH), presented Frederic Storaska, founder of the national organization for the prevention of rape and assaults. Storaska talked openly about rape, using humor as a means of making his audience more at ease with the topic.

"The crime of rape has often been blamed on the woman," he said. Any behavior, the way a woman dressed or acted, was looked upon as the reason for a defenseless man to

attack her. However, Storaska stressed, "It is never the woman's fault in a rape." He added, "Nothing ever justifies a man divorcing himself from the human society and becoming an animal."

The lecturer went on to describe the double standard our society ascribes to. "We live in a strongly male-oriented society," said Storaska. "Men are supposed to be the aggressors while women assume the passive roles."

Storaska touched briefly on the subject of pre-marital sex as an example of the paradoxical society we live in. "In our society it is the woman who is shunned for certain sexual behaviors, while less attention is given to the man."

The lecturer discussed different types of rape prevention and said

how surprised he was to find such a void of information and research on it.

According to Storaska, there are three main responses or prevention tactics most widely accepted.

To begin with, when attacked or assaulted, many women will scream. "Screaming works 30-35 per cent of the time," he said. "Sometimes people will hear the screaming and will not come to help, or it may frighten the attacker into silencing his victim at any cost."

Struggling is definitely out, according to Storaska. "Struggling only serves to sexually entice the rapist," he said.

The most efficient weapon against rape, Storaska said, is the "martial arts." However, this too had a hitch. This method of prevention was

pretty unrealistic, he pointed out, because the vast majority of people are not willing to spend the time required to learn them.

For those attending the lecture expecting to hear a clear-cut answer to rape prevention, Storaska had this to say, "There is no set way to prevent rape. Rape prevention is as individual as you are, what may work for one individual may not be any good for another." Storaska stated, "Your main weapon against rape is your mind...you are limited only by your imagination."

Storaska continued to give a closer insight into the rapist. "Seventy per cent of all rapes," he said, "are committed by someone the victim knows, only 30 per cent are committed by complete strangers."

"The rapist often sees the woman as being up on a pedestal laughing at him," Storaska explained. "The outcome of this is that rape is often a hate emotion, it is a means to an end," he said.

Storaska talked about his program as being a program in people rather than strictly rape prevention. "It is a program in communications," he

said. "You must always remember that you are dealing with a real human being...an emotionally disturbed person who cannot deal with a high-anxiety situation."

"For the most part," Storaska continued, "Our society has been buried in the fear of rape." "When you are dealing with rape," he added, "you are trying to diffuse violence and you won't know what to do until you are forced with that situation."

Briefly, he told of how he came to be involved with the whole problem of rape. Frederic Storaska was a junior at North Carolina State University when he witnessed and broke up the gang rape of an 11-year-old girl. "A couple of months later I still couldn't get it out of my head, so I decided something had to be done about it," he said. Since then Storaska has given approximately 125 lectures a year, written a book entitled "How to Say No to Rape," and made a television film to be shown early next year. He is also the founder of the National Organization for the Prevention of Rape and Assaults.

Faculty member dies

Sister Mary Claire Foley, B.V.M., a member of the Clarke faculty for six years, died on October 25.

Born in Kansas City, Missouri, Sister entered the Congregation of the Sisters of Charity of the Blessed Virgin Mary in 1932.

When Sister Mary Claire joined the Clarke faculty in August, 1968, she became the director of the Instructional Resource Center. At that time the educational library was located on the second floor of Mary Bertrand Hall. In 1970, the materials were moved to Room 135 of Catherine Byrne Hall, and combined jointly with the reading resources. Sister Mary Claire was largely instrumental in this transition.

During her years at Clarke, she also served as secretary of the Graduate Council, secretary of the Faculty Senate, and as a freshman advisor. As an extraordinary lay minister, Sister frequently distributed Communion at Mass.

In the spring of 1974, she assumed a new position as the chairperson of the Subcommission on Retirement for the B.V.M. community. Before coming to Clarke, Sister Mary Claire taught in Montana, Rock Island, Butte, Seattle, Portland, Chicago, Clinton, and Hawaii.

A funeral Mass was offered at the Marian Hall Chapel at Mount Carmel on Monday, October 28, with Father James Barta as the main celebrant.

Student leaders direct Antioch

member gives a talk on a particular aspect of Christianity. These talks, followed by discussions, form the framework for the Antioch.

Clarke students had the opportunity to participate in the second Antioch experience this past weekend, October 25-27, at Mt. Loretto. Patty Avelleyra, a junior from Fort Dodge, Iowa, served as the team leader.

Immediately after Labor Day, Patty met with her team to begin planning and updating material. The faculty was present merely as active discussion members but had no part

in providing discussion materials.

Michelle Balek, a junior of Mason City, and the assistant team leader, was one of the first to introduce the Antioch concept to fellow students and faculty members. She believes that the experience was very worthwhile. "Christ became more real to me through Antioch and I know it can happen to other people too."

Another team member, Mary Beth Dainko, commented on the Antioch weekend. A junior from St. Charles, Illinois, Mary Beth feels that Antioch is "structured to fit specifically the needs of the college student."

Loras entertains parents this weekend

By Mary Lynn Neuhaus
Staff Writer

If you see quite a few older people on the Loras College Campus today, it's because today is the first day of Parents' Weekend at Loras. The big event of the weekend is the football game tomorrow where the Duhawks take on the University of Chicago at 2 p.m. in the Rock Bowl. For those not wanting to watch the action on the gridiron, a bus tour of Historical Dubuque will leave the Cox Street Lot at 2 p.m. and return at 4 p.m. The cost is one dollar and the guides will be from the Dubuque Historical Association. Evening entertainment will be provided by senior music major, James McVey, in his vocal recital at 7:30 in Christ the King Chapel Basement. Sunday's ac-

tivities will begin with registration at 9 a.m. in front of the chapel. A concelebrated Mass will follow at 10. Afterwards, the Parents' Meeting will be held in the gymnasium with a brunch to be included.

The afternoon offers many activities to choose from. Two shows will be shown in the Heitkamp Planetarium at 12:30 and 1:30. Parents and students will be able to view an art exhibit by Fr. Edward Sullivan titled, "Dubuqueland Watercolours," one of which will be given away to a lucky parent. The faculty will be present in the library near Fr. Sullivan's exhibit to give parents a chance to meet their son or daughter's instructors. The faculty reception will be held from 1 to 3 p.m. All the dormitories will have

open house between the same hours and at three o'clock the Music Department will entertain the parents and students with a concert by the Concert Choir.

According to Dr. Jay P. Kopp, moderator of the Loras Parents' Club, there are two major goals to accomplish this weekend. He says, "We can have a productive meeting in so far as defining functions and activities to make the parents an active part of the Loras Community. We are also undertaking the task of bringing more parents and professors together. I am convinced that we all can profit if we get the machinery operating to accomplish greater interaction between the parents and the faculty and administration of Loras."

Clarke basketball team shapes up

By Sally Czechanski
Staff Writer

"We want two, we want two, we want two from you." That you is the new Clarke College basketball team that is now in progress. Due to four rigorous practices a week which include calisthenics, dribbling and free throw skill, lay-ups, and many other exercises, Clarke's basketball team is definitely showing signs of success.

Headed by Sister Jayne Zenaty, assistant public relations director, and Charles Ellis, chairperson of the Journalism-Mass Communications Department, the team will consist of approximately 18 members. The coaches plan to make the cut of the practice on Saturday and feel the team will be a strong one. "Eleven of those out for the team have played high school ball," says Sister Jayne Zenaty, "and are quick to pick up the strategy of five person full-court basketball."

The basketball team's colors will be Clarke's purple and gold. Uniform shirts will be reversible. White for home games and gold for the travelling team. The Clarke Art Department will do the lettering for the team's tee shirts. Purple shorts will complete the uniform. Gold Coverse tennis shoes are on order to provide for the team's foot attire.

A basketball roster will be posted in the next issue of the Courier. According to plans now, a Clarke faculty-alumnae vs. varsity game is scheduled for December 13. One intercollegiate game will be played before Christmas vacation against Mount Mercy December 7. After the break the team will really be getting into the swing of the season with 13 games on the schedule through March 1. Prospective competition finds Mount Mercy, Cornell, Highland-Freeport, Grinnell, University of Dubuque, Augustana, Upper Iowa, Luther, and Coe on the

agenda.

The first year for Clarke's team might be a tough nut to crack, but with the potential showing in practice, Clarke is for sure going to put up a good show.

By Marilou Johaneck
Anna Campbell
Staff Writers

Since the middle of the '60's when the first Antioch weekend was held at the University of Notre Dame, it has spread to colleges throughout the United States. According to Sister Elizabeth Ann Coffey, faculty advisor for the Antioch team, "The students took full charge of the weekend," in Clarke's first such venture last March. She said, "A team of eight students planned their talks and developed the liturgy for the whole weekend." Each team